ARTICLES, TO BE ENQVIRED OF WITHIN THE Dioces of LONDON,

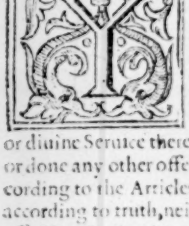
IN THE SECOND GENE-rall Visitation of the Right Reuerend Father in GOD, GEORGE Lord Bishop of LONDON:

HOLDEN

In the yeare of our Lord God 1624.
In the two and twentieth yeare of the Reigne of our most Gracious Soueraigne Lord IAMES, by the Grace of God King of Great Britaine, France and Ireland, Defender of the Faith, &c.

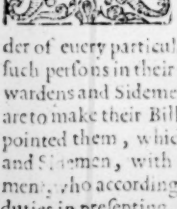
LONDON,
Printed by ADAM ISLIP. 1624.

The Oath to be ministred to the Churchwardens and Sworne-men.



You shall sweare that you and euery of you shall diligently enquire of the Articles giuen you in charge, and without any affection, fauour, hatred, hope of reward and gaine, or feare of displeasure, or malice of any person, you shall present all and euery person and persons that now is, or of late was within your parish as hath committed any incest, adultery, fornication, or symony, and any misdemeanour or disturbance committed or made in any Church or Chappell, in time of common prayer, Preaching, or diuine Seruice there vsed, to the disturbance thereof: and also that haue committed or done any other offence, fault, or default, presentable in the Ecclesiasticall Court, according to the Articles now deliuered to you. Wherein you shall deale vprightly and according to truth, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, and so conceale the truth: hauing in this action God before your eyes, with an earnest zeale to maintaine the truth, and suppresse vice. So helpe you God, and the Contents of this Booke.

The charge of the Churchwardens and Swornemen set downe for the better performance of their duties, and discharge of their Oaths.



They are not to bring in any Bils vnto the Archdeacons Courts vpon Articles to be enquired of in their Visitation, by reason of my Lords Visitation, but only now to make their presentments vpon these Articles. They are therefore charged, that after their Oath taken, and their returne home, they doe require their Minister to read ouer both the booke of Canons or Constitutions set forth by his Maestie, in the Conuocation holden in the yeare of our Lord God 1604. and also these Articles, vnto them, and to consider of euery particular Article, and of the offences by them to bee presented, as also of such persons in their parish as shall be noted to offend in the same: and so the Churchwardens and Sidemen assembling themselues together within some conuenient time, are to make their Bill answering euery Article by it selfe, before the time hereafter appointed them, which Bill shall bee signed with the hands of all the Churchwardens and Sidemen, with conference had with their Minister vpon the said Bill of presentments, who according to the 26. Canon, is to see that the said Churchwardens do their duties in presenting, vpon the penalty in the 26. Canon prescribed. These Bils for their better ease, and sauing of trauell and charges, shall be brought by one of the Churchwardens vpon the

Articles to be enquired of within the Dioces of London, in the Visitation to be holden in the yeare of our Lord 1624.

Concerning the Clergie.

IN primis, Whether doth your Minister before his Sermons vse to pray for the Kings Maiesty, King IAMES, the noble prince Charles, Frederick the Prince Elector Palatine, and the Lady Elizabeth his Wife, and all their royall Progeny, giuing vnto the King such stile and title of supreme Gouernour in all causes, and ouer all persons, as well Ecclesiasticall as Temporall, as by Law are due vnto him? And also for all Archbishops, Bishops, and other Ecclesiasticall persons?

2 Whether is the prescript forme of Diuine Seruice vsed by your Minister vpon Sundayes, Holy-dayes, and other dayes appointed by the Booke of Common prayer? And whether doth your Minister duely obserue all the Orders, Rites, and Ceremonies prescribed in the said booke of Common prayer, as well in reading publike prayers and the Letany, as also in administring of the Sacraments in such manner and forme, as by the law now established is inioyned?

3 Whether doth your Minister administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same at least three in euery yeare, whereof once at Easter?

4 Whether doth your Minister receiue the same himselfe on euery day that he administreth it to others, kneeling at the same, and administreth it to none but such as doe kneele at the receiuing thereof, and vse the words of the institution according to the Booke, at euery time that the Bread or Wine is receiued, in such manner and forme as by Law is appointed, and causeth sufficient warning thereof to be giuen before?

5 Whether doth your Minister vse the administration of the Lords Supper, Baptisme, Instruction of Children, Solemnisation of Matri-

mony, Visitation of the sicke, Buriall of the dead, the Commination, and Churching of Women, vnder such words, rites and ceremonies as are set forth & prescribed by the said Booke of Common prayer and no other?

6 Whether hath your Minister receiued people of other Parishes to his Church to the Communion and diuine seruice? And whether his Parishioners haue factiously gone to other Churches and places to heare Seruice, or receiue the Sacrament? If yea, then you shall present euery offendor herein.

7 Whether hath your Minister, Churchwardens and Sidemen, presented vnto my Lord Bishop or his Chancelor, within forty dayes after Easter, the names of all the Parishioners, as well men as women, which being aboue sixteene yeares of age receiued not the Communion, at, or about Easter before, according to the 112. Canon? If not, you shall present whether that presentment should haue beene brought in by your selues, or your predecessors, and specifie the names of euery one that should haue made such presentment for Easter last past?

8 Whether doth your Minister vse to signe the Children with the signe of the crosse vpō the childrens foreheads with his finger when they are baptized, according to the booke of Common prayer? And whether he hath deferred or wilfully refused to baptise any Infant in his Parish being in danger, haue beene duly informed of the weakenes thereof? And whether the Child hath dyed by his default without Baptisme?

9 Whether is your Minister continually resident with you vpon his Benefice, or for how long time hath he beene absent? And where is he resident for the most part, and what other Benefice hath he?

10 Whether doth your Minister, being a Preacher, preach dually in his owne Cure with you once euery Sunday, or how hath he beene negligent in that behalfe?

11 Whether is your Minister a Preacher allowed? If yea, then by whom? if no, whether doth he procure Sermons to bee preached among you once in euery month at the least, by such as are lawfully licenced, or doth contribute towards a licenced Preacher?

12 Whether hath your Minister any other Benefice? and whether doth he supply his absence by a Curate that is sufficiently licenced to preach in that cure whereon he himselfe is not resident? or otherwise in case he doth not find a preaching Minister there, by reason of the smalnes thereof, whether doth he preach at both his benefices dually himselfe?

13 Whether is your Curate licenced to serue by the Bishop of this Dioces, or his Chancelor? and whether doth your Minister or Curate

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ſerue any more Cures than one? If yea, then what other Cure doth hee alſo ſerue?

14 If your Miniſter be not licenced to preach, as aforeſaid, whether doth he read Homilies, or rather take vpon him to expound the Scriptures, either in his owne Cure or elſe-where, contrary to the 49. Canon?

15 Whether hath any perſon beene admitted to preach within your Church or Chappell but ſuch as you haue well knowne to be licenced: whome haue you ſo admitted? you ſhall preſent their names, and how often haue any ſuch beene admitted to preach, and by whoſe procurement?

16 Whether haue you cauſed euery ſtrange Preacher licenced or not licenced, to ſubſcribe his name, according to the 50 and 52. Canons: And if he were licenced, then by whom was he licenced?

17 Whether doth your Lecturer and Preacher reade diuine Seruice and miniſter the Sacraments in his owne perſon twice euery yeare, obſerning all the Ceremonyes in the Booke of Common prayer eſtabliſhed.

18 Whether doth your Miniſter weare the Surples whilſt he is ſaying the publike prayers and adminiſtring the Sacraments?

19 Whether doth your Miniſter euery Sunday and Holy day before Euening prayer for halfe an houre or more, Examine and inſtruct the youth and ignorant perſons of your parish, in the ten Commandements, the Articles of Beleefe, and in the Lords Prayer?

20 Whether hath your Miniſter without licence from the Biſhop of the Dioces, or his Chancelor, ſolemniſed Marriage betwixt any parties, the Banes not being three ſeuerall Sundayes or Holy dayes firſt publiſhed in time of diuine Seruice, in the ſeuerall Churches or Chappels of their ſeuerall aboades, according to the booke of Common prayer: or without licence, in time prohibited, albeit the Banes were ſo publiſhed? Or at any time except betwixt the houres of eight and twelue in the forenoone? And if any haue been otherwiſe married, or licenced to be maried by any authority other than aforeſaid, eſpecially by any of our Commiſſaries, Archdeacons, or their Officials, you ſhall preſent the Miniſter ſo marrying, the parties ſo married, and the Authority whereby this was done.

21 Whether doth your Miniſter vpon Sundayes at Morning prayer declare vnto the Pariſhioners what Holy dayes and faſting dayes are appointed to be kept the weeke following?

22 Whether doth your Miniſter in the Rogation dayes, vſe the perambulation or the circuit of the Pariſh appointed by law? And in the

same perambulation moue the people to giue thankes to God for his benefits, vsing such Psalmes, Prayers and Homilies, as are to that end set forth?

23 Whether doth any man (beeing neither Minister nor Deacon) read Common prayer openly in your Church or Chappell, or vse any other Ministeriall dutie in the Church that belongeth to a Minister or Deacon, and what is his name that so doth or hath so done?

24 Whether doth your Minister euery fire months denounce in his parish all such of his parish as doe persеuere in the sentence of Excommunication? And whether hath hee admitted any person Excommunicate into the Church without a Certificate of his absolution from the Ordinary?

25 Whether doth your Minister, beeing a Preacher, endeauour and labour diligently with mildnesse and temperance to conferre with, and thereby to reclaime the Popish Recusants in his Parish from their errors? And whether they or any of them doe refuse such conference with your Minister?

26 Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent, or ouermuch conuersant with, or a fauourer of Recusants, whereby he may be suspected not to be sincere in his Religion?

27 Whether hath your Minister, or any other taking vpon him the place of a Minister, Preached, Baptized children (vnlesse in case of necessity) solemnized Marriage, Churched any women, or ministred the holy Communion in any house or houses? If yea, then where? when? and how often hath he so offended in any of the premises?

28 Whether when any person hath beene dangerously sicke in your Parish, your Minister (hauing knowledge thereof) hath not resorted to euery of them, to instruct and comfort them in their distresse, according to the manner and forme appointed in the Booke of Common prayer? And whether when any Parishioner hath beene passing out of this life, your Minister hath slacked to doe his last duty in that behalfe?

29 Whether your Minister hath at any time refused or delayed to bury any corps that hath beene brought to the Church or Church-yard, conuenient warning hauing beene giuen to him thereof before, in such manner and forme as is prescribed in the booke of Common prayer?

30 Whether hath your Minister taken vpon him to appoint any publique or priuate Fasts, Preaching or Lecturing not approued and established by law or publike authority? Or hath hee attempted vpon any pretence, either of possession or obsession, by fasting and prayer to cast out Diuels?

31 Whether your Minister vseth buying and selling, or trading, or to hedge, ditch, or goe to plough, or hath solicited other mens suites for gaine, or imployed himselfe about other such businesse not beseeming or fitting his calling?

32 Whether doe you know in your Parish any that hauing heretofore taken vpon him or them the order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe in the course of his life as a Lay-man, or neglecting his vocation liueth idlely, and serueth no Cure, nor preached as a Lecturer authorised in any one certaine place? If yea, then you shall present his name and the place of his abode.

33 Whether is your Minister reputed to bee an incontinent person, or to keepe in his house, or frequent the company of any man or woman, that are suspected either to be of euill religion or bad life? Or whether he is a common haunter of Tauernes, Alehouses, or any suspected place? Or whether doth hee board or lodge in any of them? Or is a common Gamster, or player at Dice, Cards, Tables, or other vnlawfull Games? A common swearer, a drunkard, or one that applyeth not himselfe in his Studie, or faultie in any other crime punishable by Ecclesiasticall censurers, whereby hee is offensiue and scandalous to his Function or Ministery?

34 Whether doth your Minister vse the forme of thanksgiuing to women after their Childbirth?

35 Whether doth your Minister Baptise any Children in any Bason or other vessel than in the ordinary Font, being placed in the Church, or doth put any Bason into it?

36 Whether your Minister or any other that hath taken holy Orders now licenced or suspended, or other person or persons, either of the Ministery or Laity, within or neere your Parish, of your knowledge or as you haue heard, hath beene at, or vse to meete in any Barnes, Fields, Woods, priuate house or houses, and held priuate conuenticles or meetings, either in your Parish, or in any other Parish?

37 Whether at any such meeting doe they or any of them preach, conferre, or agree vpon any priuat orders for Diuine Seruice, Prayers, Preaching, or erpounding the Scriptures, or vse any other Prayers, Preaching, or forme of Diuine Seruice, other than such as is in the Booke of Common Prayer, or by the Lawes established appointed, or be drawers or perswaders of others to any such Schismaticall conuenticles? If yea, you shal present them all, and euery one of them, specifying their names, surnames, and qualitie or addition and places of abode?

38 Item, you shall carefully and heedfully obserue and inquire, whether your Ministers in their Sermons preached by them in your publike Churches and congregations, doe raise and deliuer out of the textes chosen by them, such pertinent notes as tend to teach obedience, and to edifie the vnderstanding of their auditorie, in matters of Faith and Religion, without intermeddling with any State matters, not fit to be handled in the Pulpit, but to be discussed by the wisedome of his Maiestie, and his Councellors of State. And if you finde any faultie herein, you shall present him.

Concerning the Church.

VVHether you haue in your seuerall Churches and Chappels the Booke of Constitution or Canons Ecclesiasticall?

2 Whether is there in your Church or Chappell one parchment Register Booke, prouided for Christnings, Marriages, and Burials? And whether is the same duely and exactly kept, according to the Constitutions in that behalfe prouided? And is the Mothers christen name therein registred as well as the Fathers, and a transcript thereof brought in yeerely within one moneth after the 25 day of March into the Lord Bishops principall Registry? And whether doth your Minister vpon euery Sunday reade the names of all such as haue beene Married, Christened, or buried the weeke before?

3 Whether haue you prouided the Booke of Common Prayer lately commanded by his Maiesties authoritie onely to be vsed, and the booke of Homilies, and two seruice Bookes, and a large Bible of the last edition?

4 Whether haue you in your Church or Chappell a Font of Stone set vp in the antient vsuall place, a conuenient and decent Communion Table standing vpon a frame with a Carpet of Silke, or some other decent stuffe, & a faire Linnen cloth to lay theron at the Communion time? And whether is the same then placed in such conuenient sort within the Chancel or Church, as that the Minister may be best heard in his Prayer & Administration, & that the greater number may Communicate?

5 Whether are the ten Commaundements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture written vpon the walls likewise for the same purpose?

6 Whether haue you a conuenient seate for your Minister to reade Seruice in, together with a comely Pulpit set vp in a conuenient place, with a decent Cloth or Cushion for the same, a comely large Surplesse, a faire

faire Communion Cup of Siluer, and a coner agreeable for the same, with all other things & ornaments necessarie for the celebration of Diuine Seruice and the administration of the Sacraments, and a strong Chest for the almes of the poore, with three locks and keyes, whereof the Minister to keepe one key, and another Chest for the keeping of the ornaments of the Church and Register Booke?

7 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage house, and all other houses thereto belonging, in good reparations, and decently and comely kept, aswell within as without, and the Seates well maintained, as in the Canons is appointed? If not, through whose default, and what defects are?

8 Whether your Church-yard be well and sufficiently repaired, fenced, & maintained with walls, rayles, or pales, and by whom? And if part be to be maintained by any particular persons, then you shall present how much, & what part euery such person hath, or is to maintaine & repaire?

9 Whether any person hath incroached vpon the ground of the Church-yard? If any hath, then you shall present him, and specifie what quantity of ground hee hath so incroached, and how the old and former fences stood, and how they now stand and are fenced, and with what matter or stuffe.

10 Whether haue you in your Church any antient or true note, or terrier of all the gleabes, lands, meadowes, gardens, orchards, houses, stock, implements, tenements, and portions of tithes, lying within or without your Parish, which belongs to your Parsonage, or Vicarage? If there be any, whether it is well kept and preserued for the good of the succeeding Incumbents, and in what particuler place it is kept: And whether a true copy thereof vnder the hands of the Ministers & Churchwardens hath beene transmitted into the Lord Bishops principall Registry? and when? if you haue none, you shall make one, & bring it in with your presentment, subscribed as afore.

Concerning Ecclesiasticall Officers.

WHether doe you know, or haue heard of any payment, composition or agreement, to or with any Commissarie, Archdeacon, or his Officiall, or their Registers or other inferior Officers Ecclesiasticall, within this Dioces for suppressing or concealing of any presentment excommunication, or other Ecclesiasticall censure, of, or against Recusants, or any other offenders, or for not certifying of Recusants to the

Ordinary, or for not seruing of Proces without a somme of money, or other consideration, receiued or promised to any of them in that respect, and by whom?

2 Whether the Archdeacon, Commissary, Officiall, or any other vsing Ecclesiasticall iurisdiction within this Dioces, their Registers or Actuaries, Apparators, or Summoners, haue at any time winked at, & suffered any adulteries, fornications, incests, or other faults or offences presented vnto them, to passe and remaine vnpunished and vncorrected, for money, rewards, bribes, pleasure, friendship, or any other partiall respect, or not imployed due punishment according to the fault committed?

3 Whether doe the Commissaries, Archdeacons, or any their Officials, heare any matters of Office or correction, priuatly in their Chambers without the presence of the sworne Register, or his Deputy, or hath discharged any mans penance for mony, without the consent of the Lord Bishop, according to the Constitutions, or doe send any writing vnder their owne hands to your Church, without the Registers presence at the doing of it, either for Mariage of any couples, or for ending or ordering of any matter or penance?

4 Whether hath any Commissary, Archdeacon, Officiall or any other exercising Ecclesiasticall Iurisdiction within this Dioces, or any Register, Apparator, or Minister belonging to the same Ecclesiastical Courts, exacted extraordinary or greater fees, than heretofore of late hath beene accustomed: And whether is there a Table of the rates of all fees set vp in their seuerall Courts and Offices? Or whether they or any of them haue any way abused themselues in their Offices, contrary to the Law and Canons in that case provided?

5 Whether any Commissary, Archdeacon, or Officiall hath or doth commute or change any penance or corporall punishment for any money and what money such Commissary, Archdeacon, or Officiall hath receiued, & of whom? when, & what the offence was, for which any such sum of money was receiued or appointed to be paid, and set down the particulers of the premisses, and what Court any of them haue kept since the 20. day of July last past, vpon what dates, and in what Church and place?

6 What number of Apparators hath euery seuerall Iudge Ecclesiasticall: and wherein, and in what manner is the Countrey ouerburdened and grieued by the said Apparators? And whether doth any of the said Apparators cause any parties to appeare in the said Courts without first a presentment or citation obtained from the Iudge of the Court?

Concerning Schoolemasters.

VVHether the Schoolemaster or Schoolemasters within your Parish, openly, or priuately in any Noble or Gentlemans house, or in any other place, be of good and sincere Religion, life and conuersation, and be diligent in teaching and bringing vp of youth: and whether they haue beene examined, allowed and licenced for Schoolemasters, by the Lord Bishop of London, or his Chancellor? And how many seuerall Schoolemasters haue you, and what be their names?

2 Whether your Schoolemaster or Schoolemasters doe themselues receiue the holy Communion as often as they ought to do? And whether doe all their Scholers, which be of age sufficient, and of capacitie by instruction to receiue the Lords Supper, come to the Communion either in your Church, or where their Parents dwell, once euery yeare, and be diligent to heare common Prayer?

3 Whether the Schoolemaster, or Schoolemasters, either priuate or publike, doe teach their Schollers the Catechisme authorised by publike authoritie, at the least once euery weeke, and doe instruct and examine them in the same, or doe teach any other Catechisme: and what Catechisme is it that they doe teach?

4 Whether your Schoolemaster or Schoolemasters, or any of them be knowne or suspected to reade vnto their Schollers priuately any vnlawfull Bookes: or priuately to instruct them in their yong yeares, either in Poperie, Superstition, or disobedience, or contempt of his Maiestie, and his lawes Ecclesiasticall, by publique authoritie allowed?

5 Whether your Schoolemaster or Schoolemasters, or any of them vnder pretence of Catechising their Schollers, which is a most godly order carefully by them to be obserued, doe keepe Lectures, readings or expositions of Diuinitie in their houses, hauing repaire vnto them of people, not being of their owne family and household?

6 What Recusant Papists are there in your Parish, and whether doe any of them, or any other keepe any Schoolemaster in their house which commeth not to Church to heare Diuine Seruice and receiue the Communion, what is his name, and how long hath he taught?

7 Whether your Schoolemaster or Schoolemasters, within your Parish, doe teach his or their Schollers any other Grammer then that which is commonly called the Kings Grammer, set forth by the

Authoritie

Authoritie of King Henry the eight, teaching the prescript forme thereof?

8 Whether are your Schoolemasters negligent in instructing their Schollers in the Catechisme and grounds of Religion, and in bringing them to the Church to heare diuine Seruice?

Concerning Parishioners, and others of the Laity.

WHether doe you know, or haue credibly heard of any within your Parish that deprauе the Christian Religion, and namely as it is established by publike authoritie, and professed within the Church of England? And whether hath any person as you haue heard, affirmed that the Church of England is not a true Catholike and Apostolike Church, and doth not teach and maintaine the Catholike Faith, and doctrine of the Apostles?

2 Whether any haue said or affirmed, that any thing in the booke of Common prayer, or in the booke of Articles, set forth by the Conuocation *Anno Domini* 1562. Or any of the rites and Ceremonies of the Church of England, in or by the same appoynted are corrupt, wicked, Antechristian, superstitious, vnlawfull, or repugnant to the Scriptures? or that any of the sayd Articles may not with a good conscience be subscribed vnto, or any of the sayd Ceremonies may not with a good conscience be approued, vsed, or subscribed vnto?

3 Whether haue any affirmed, preached, or taught, that the forme of making and consecrating Bishops, Priests, and Deacons, or any thing therein conteined, is repugnant, or not agreeable to the word of God? Or that the Bishops, Priests, and Deacons so made, are not to bee accompted to: Bishops, Priests, or Deacons, or ought to be ordained in any other forme? Or that the gouernement of the Church by Archbishops, Bishops, or others that beare any Office therein, is Antichristian, or not agreeable to the word of God?

4 Whether any persons haue larked or tipled in Tauernes, or Alehouses on Sundaies, or other Holydayes, or vsed his or their manuell Craft, Trade, or Misterie, or any bodily labour, or kept their Shops open vpon the said dayes, or any of them, especially in the time of Diuine Seruice, or suffered his or their seruants to sell any wares or victuals in that time, or to offend in any of the premisses?

5 Whether

5 Whether are there any in your Parish, that (since the Lord Bishop of London his last Visitation) haue or do prophane the Lords-day, called Sunday, or other Holy-day, contrary to ỳ orders of the Church of England, in that behalfe prescribed, which hath not heretofore beene openly punished for the same, and what be their names?

6 Whether hath any person in their parish brawled, quarrelled or stricken, or vsed any violence vnto, or with your Minister, or any other person in the Church or Church-yard, or vsed himselfe disorderly in the Church by filthy and prophane talke, or any other rude and immodest behauiour?

7 Whether is that due reuerence and humble submission vsed within your Church or Chappel in the time of diuine Seruice, as by the 18. Constitution is prescribed? And whether each one in the Church or Chappell doe apply and order himselfe there in the time of diuine Seruice, as is enioyned: and whether all men doe sit, and continue there vncouered with their hats off, all the time of diuine Seruice and Prayers?

8 Whether the Churchwardens and Sidemen doe euery Sunday and Holy-day diligently search who absenteth himselfe or her selfe from Church, and whether doe they suffer any to abide in the Church-porch or Church-yard in the time of Common Prayer or Sermon? And you shall present such as haue beene or shall be found to be absent.

9 Whether the Churchwardens and Sidemen, or any of them haue (for money, reward, fauour, or affection,) forborne to present any that were or bee negligent in comming to Church, or whom they haue found as idle persons abroad, either in the Church yard or streets, in the time of Common prayer or Sermons, or the Sabboth day or holy-dayes, or any that did not receiue the Communion yearely at the feast of Easter, or within some conuenient time after?

10 Whether the Churchwardens do prouide against euery Communion, with the aduice of the Minister, a sufficient quantitie of fine white bread, and of good and wholesome wine for the number of Communicants that shall receiue, and that to be brought in a cleane and sweet standing pot of pewter, or other pure mettall?

11 Whether haue any in your parish been Godfathers or Godmothers to their owne children? Or whether your Minister, or any Godfathers or Godmothers haue vsed, or doe vse any other forme, answere or speech in Baptisme, then is in the Booke of Common prayer appointed? Or doe giue the children baptised any name absurd, or inconuenient for so holy an Action; Or whether any which haue not communicated, be admitted to

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be Godfathers or Godmothers, contrary to the Law?

12 Whether is there any in your Parish that doe refuse to haue their children baptised, or themselues to receiue the Communion at the hands of your Minister, because hee is no Preacher? you shall present their names.

13 Whether doe all Fathers, Mothers, Masters, and Mistresses, cause their Children, Seruants, and Apprentises to come to the Catechisme vpon the Sundayes and Holy-dayes, before Euening prayer, to heare, and to bee instructed and taught therein? And those that doe not their duties herein you shall present their names.

14 Whether haue you or your predecessors Churchwardens there suffered, since the last Visitation of the Lord Bishop of London, any plaies feasts, banquets, Church-ales, drinkings, Musters and shewing of Armes, or any other prophane vsages to bee kept in your Church, Chappell, or Church-yard?

15 How many Inhabitants within your Parish, Men, or Women aboue the age of sixteen yeare, doe refuse to frequent diuine Seruice, established by publique authoritie of this Realme, or to receiue the holy Communion, or are negligent therein? Or comming to Church, doe depart before the end of diuine Seruice or Sermon, what bee their names and of what degree, state, or trade of life are they? you are to present them al of each sort.

16 Whether doe any of the inhabitants within your said parish entertaine within their house any sojourners, Lodgers, or any common resorters and guests, who refuse to frequent diuine Seruice, or receiue the holy Communion, as aforesaid? what be their names, and of what quality or condition are they?

17 Whether any of the said Popish Recusants be of insolent behauiour, not without publique offence, or doe bouldly busie themselues inducing, or withdrawing others, either abroad or in their owne families, by instructing their Children in popish Religion, or by refusing to entertaine any, especially in place of greatest seruice or trust but such as concurre with them in opinion of Religion, and what be their names that so doe?

18 How long the said Popish Recusants haue obstinately abstained either from Diuine Seruice, or from the Communion, as is aforesayd, whether of any long time, or onely since his Maiesties Reigne, and how long?

19 Whether there be any popish Recusants married: the child of any Recusant

Recusant christned, or any Recusant buried within your Parish, by any other than the Minister of the Parish, where, when, and by whome, and what certificate you haue receiued thereof? or whether the child of any Recusant remains vnbaptised, aboue one moneth, or bee not baptised in the Parish Church?

20 You shall present how the children of such as refuse to come to Church are brought vp, vnder what Schoolemaster or Tutor, where and in what Schole or place, what those childrens names are, how long their parents haue beene married? by whom, when, and in what place, and by what authority were they married, and what certificate you haue receiued of their mariage?

21 What persons aforesaid within your Parish, either for the offence aforesaid, or for any other contumacy or crime, doe remaine excommunicated? What be their names? And for what cause? And how long haue they so stood excommunicated? And whether any doe familiarly vse the company of such as doe obstinately stand excommunicate, knowing the same? and what be their names?

22 Whether hath your Minister, Churchwardens and Parish Clerk or Clerkes, taken care that all excommunicated persons be duely published in the Church, as the law requires? And likewise had care that no excommunicated persons be admitted to the Communion, nor suffered to be present at diuine Seruice and publike Prayers in your Church? you shall truely present euery one that hath neglected this dutie, or been slacke therein.

23 Whether the Churchwardens at the end of their yeare, giue vp in writing a iust accompt before the Minister and Parishioners, of their receipts and disbursements, and deliuer the residue by Bill indented to the next Churchwardens? And whether at any time heretofore the Churchwardens, or the Ministers, or the Parishioners, or any of them to your knowledge, or as you haue heard, haue withheld, or detained in their custodie, or haue solde, wasted, spent, or otherwise alienated any Lead, Bels, or Bell-metall, or other of the Church goods or stocke of money? and let them specifie their names, and the value and quantity of such things as were so sold, made away, or detained, and how long since?

24 Whether doe all persons aboue the age of sixteene yeares vsually resort to heare diuine Seruice vpon Sundayes and holy dayes appoynted? And whether hath each one of your Parishioners (being aboue the age of 16. yeares, as aforesaid) receiued the holy Communion thrice this last yeare, chiefly once at Easter in your Parish Church kneeling? If no, then you shall present their names which haue not so done.

25 Whether haue you a fit Parish Clerke aged 20. yeares at least, of honest conuersation, and sufficient for reading & writing? And whether he be paid his wages without fraud, according to ỹ most antient custome of your Parish? If not, then by whom he is so defrauded and denied? and whether he be chosen by the Parson or Vicar, or by whom? And whether he hath presumed to take vpon him the execution of the said place or Clerkeship before hee hath taken the oath of supremacy before the Lord Bishop of London or his Chancellor, and had his approbation from the said Lord Bishop or his Chancellor?

26 Whether haue any in your Parish beene married within the prohibited degrées forbidden by law, & expressed in a certaine table published by authority in Anno 1563. if yea, then you shall present their names? And whether haue you the said Table publikely set vp in your Church and fastned to some conuenient place?

27 Whether doth any heretofore diuorced, or married and not diuorced, keepe company at bed and board as man & wife with any other man or woman, than with the person that he or she was married vnto? & what be their names? If the parties, now so liuing together say that they bee married? when and where were they married, and how long haue they so continued together?

28 Whether haue you in your Parish to your knowledge or by common fame and report, any which haue committed adultery, fornication, or incest, or any bawdes, harborers, or receiuers of such persons, or vehemently suspected therof, which haue not bene publikely punished to your knowledge? If yea, then spe[illegible]e the names of them all.

29 Whether haue you any in your Parish which are by common fame and report, or vehement suspition, reputed and taken to bee common drunkards, blasphemers of Gods holy name, common and vsuall swearers, filthy speakers, raylers, sowers of discord among their neighbours, or speakers against Ministers Marriages, Vsurers, contrary to the Statute made in the 37. yeare of King Henry the 8. or Symoniacall persons? you shall not faile to present their names.

30 Whether haue any in your Parish receiued or harbored any woman with child, that was not before a houholder in your Parish? If yea, whether you know that she was married, and to whom, where, & when? and specifie her name also, and from whence she came.

31 Whether haue any in your Parish receiued or harbored any woman gotten with child out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by their Ordinary? You shall truely present as well the party harbouring as harboured, and all

that helped to conney them or her away? And who is suspected to haue committed adultery or fornication with her?

32 Whether the parties offending in any of your Parishes in the sinne of fornication, adultery, or incest, bawdrie, or keeping of a bawdy house, or vehemently suspected of these or any other Ecclesiasticall offences, haue for them, or any one of them beeing presented since the Lord Bishop of London his last visitation, to any Commissary, Archdeacon, or his Officiall, their Surrogates or Deputies? And whether for such their offences they haue done publike penance before the congregation in their owne Parish Church in time of diuine Seruice? And if any so presented haue not done such penance, what be their names? what the offence was? and of what Parish they then were of, and where they or any one of them doe now remaine and dwell?

33 Whether any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your Parish, is now returned again? Or in what place else is he or she now abiding, as you know, or haue heard? And whether he or she hath done any penance, and what penance, or else escaped without penance? And by what & whose meanes? You shall present the whole truth in that behalfe.

34 Whether there be any person or persons Ecclesiasticall or Temporall, within your Parish, or else-where within this Dioces, that haue retayned and kept in their custody, or that read, sell, vtter, disperse, carry, or deliuer to others, any English or Latine Bookes, or Libels, set forth or printed, either on this side or beyond the seas, by Papists or Sectaries, against the Kings Supremacy in causes Ecclesiasticall, or tending to popery, puritanisme, or any other sect, error or heresie, against true Religion and catholike Doctrine, now publikely professed in this Church, or the gouernement or discipline of the Church of England, now within this Realm receiued, and established by common authority, that you know or haue heard of, what their names and surnames are?

35 Whether there be any in your Parish who are known or suspected to conceale or keepe hid in their houses, any Masse-books, Portesses, Breuiaries, or other books of Popery or superstition: or any Chalices, Copes, Vestments, Albes, or other ornaments of superstition, vncancelled or vndefaced, which is to be coniectured they keepe for a day, as they call it?

36 Whether haue you any in your Parish to your knowledge, or as you haue heard, which heretofore being popish Recusants and Sectaries, haue since conformed themselues, and come to Church to heare Diuine Seruice, and receiue the Sacrament: If yea, then who they are: and

how long sithence haue they so conformed themselues? And whether doe they still abide in that conformity?

37 Whether are there in your Parish any Wils not yet prooued, or goods of the dead dying intestate, left vnadministred by the authority of the Ordinary in that behalfe? And whether any possesse the goods of any person deceased, without authority from the Ordinary? You shall not faile to present the Executors, and all others faulty and culpable therein.

38 What person or persons doe you know that haue dyed in your parish since the Lord Bishops last Visitation, that had goods or debts in other parts of the Dioces of London out of the iurisdiction in which the party dyed, or that dyed in any other Archdeaconry or iurisdiction of this Dioces, and had goods in your Parish: and whether the Executor to such person, or any other, medled with such deceaseds goods by authority of the Commissary or Archdeacons Officiall, and not by the authority of the Lord Bishop of London or his Chancellor?

39 Is there any Legacy giuen to the Church, or to other good & godly vses, as relefe of the Poore, Orphans, poore Schollers, poore Maydens marriages, Schooles, High-wayes, and such like, which is not yet performed? If there be any such, you shall present what you know or can learne thereof, and by whose default the same is not performed?

40 Whether any of your Parishioners hauing a Preacher to their Parson, Vicar, or Curate, doe absent themselues from his Sermons, and resort to any other place to heare other Preachers, or refuse to receiue the holy Communion at his hands for the same respect? And whether any other Minister hath receiued to the Communion any of your Parish? and specifie the names both of the Minister and Parishioner.

41 Whether there be any Inne-keepers, Ale-wiues, Victuallers, or Tiplers, that suffer or do admit any person or persons into their houses to eat, drinke, or play at dice, cards, tables, bowles, or such like games, in the time of common Prayer or Sermons on Sundayes or Holy-dayes?

42 Whether haue you any Butchers or others, that commonly vse to sell meat or other things in the time of Common prayer, Preaching, or reading of Homilies?

43 Whether any Markets or selling of wares be vsed or suffered in any Church-yards on the Sabboth day by common Pack-men and Pedlers going about, or any Butchers, or others?

44 Whether there be any in your Parish, who will come to heare the Sermon, but will not come to the publique prayer, appointed by the Booke of Common prayer, making a schisme or diuision (as it were)

betweene

betweene the vse of publike Prayer and Preaching?

45 Whether there be any who being present at publike prayer, do not deuoutly & humbly kneele vpon their knees, at such times as by the Booke of Common prayer they are appointed: to wit, when they make a generall Confession of their sinnes, when all Prayers & Collects are read, in the time of the Letany, when the ten Commandements are read, & at the receiuing of the holy Communion, &c. And what be their names?

46 Whether there be any married women or others within your parish, which after child-birth, refuse, contemne, or neglect to come to the Church to giue God thankes for their safe deliuery, and to haue the prayers publikely appointed on that behalfe by the Booke of Common prayer to be vsed?

47 Whether any doe keepe their Children vnbaptised longer than is conuenient, vnlesse that it be for the sicknesse of the Child, or other vrgent occasion?

48 Whether any doe carry their Childe or Children from the Parish they are borne in to other parishes to be baptised, and so refuse their owne parish? And to what other parish: and who baptised any child or children so carryed from your parish? and whose child was it?

49 Whether any doe bring strange Ministers into their owne houses to baptise their children priuately according to their owne fantasies, or receiue any child or children borne elsewhere, to be baptised in your parish? If you know any such, then who receiued any such, and whose childe or children were so baptised: and what was the name of the childe, and who baptised it? And whether you know of your own knowledge that the parents were married together, and where, when, and by whom?

50 Whether doe you know, or haue heard, of any Patron or Aduouzener in your parish, that haue made a gaine by any colour, deceipt, or symoniall part, in bestowing his Benefice for gaine: for, or receiuing money or promise of the Lease of the whole or part, or by reseruing his owne tithes, or any pension to himselfe or any other?

51 What Almes-houses, Hospitals, or Spittles for poore people haue you in your Parish, that are not of the foundation or patronage of the King: and who was the founder or patron thereof: And whether the said Almes-houses, Hospitals, or Spittles in your Parish, being vnder our rule and gouernance, be well and godly vsed, according to the foundations and antient ordinances of the same, and whether there be any other placed in them than poore, impotent, and needy persons, that haue not wherewith or whereby to liue?

52 How many Mid-wiues haue you in your Parish which doe exercise that office, how long they haue so done, and by what authority? And what be their names? Of what skill are they accounted to be of in their office and vocation?

53 How many haue you in your parish that do practise as Physitians or Chyrurgions, & are so reputed? How long they haue so done, by what authority, of what skill are they accounted to be of in their profession?

54 Whether doe you know of any other matter of Ecclesiasticall cognisance worthy the presentment in your iudgement, heeretofore in these Articles not expressed, and which is fit to be reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your oaths?

Admonition.

FIrst, for that in great Parishes, where diuers doe come in great multitudes to receiue the Communion, whereof some doe stand Excommunicate: To auoid this inconuenience in euery Parish, the Minister and Church-wardens shall keepe a Booke of all Excommunications brought vnto them, and from what Court, and of the day, moneth, and yeare it was receiued; and of the parties names so Excommunicated, and for what cause, and of the day, moneth, and yeare of the Denunciation, and likewise of the Absolution, to the end that all persons may bee drawne to conformitie, and none admitted to be partakers of Common prayer and the Sacraments who doe stand Excommunicate, when they offer themselues ready to receiue the same.

That in the time of Diuine Seruice and Sermons, al persons behaue themselues reuerently and attentiuely, and that all men doe sit and continue vncouered, with their Hats off, the whole time of Diuine Seruice and Prayers.

That from time to time diligently inquiry be made what Children are borne in euery Parish, and where, when, and by whom euery Childe is Baptised. And if in case of necessitie any Child or Children be found to be Baptised priuately in any house, that vpon due Certificate thereof, the same shall be published in their owne Parish Church where the Childe or Children were borne, the next Sunday after notice thereof so taken, that vpon such necessitie the said Childe or Children were so Baptised, and that rightly, that the Parish may take notice thereof.

And

And concerning your Transcript of the names of all persons Baptised, Married, or Buried, you shall obserue the forme prescribed in the Booke of Articles ministred in the triennial Visitation of the Lord Bishop of London, viz. *Anno* 1618.

AT the deliuerie of your Bill of Presentment, at the time and place aboue set downe, you are likewise in the said Bill, to set downe the names of all such as haue beene Buried at any time since the 26. of June 1624, being Men, Maides, or Widdowes: And likewise the Minister, Church-wardens, and Sidemen of euery Parish, must in the end of the said Bill of Presentment, set downe beside their presenting, which they make of all Recusants and non-Communicants, this Note following.

Recusants men. ——————————
Recusants women. ——————————
Non-Communicants of both sexe. ——————————
Communicants of both sexe in the whole Parish.

So setting downe the number of euery one, the Minister, Church-wardens, and Side-men, must put their hands to this Note.